



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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Gov't to Market Native Products

A young, Saskatchewan-born Indian has been picked to make the first real effort to market Manitoba Indian handicrafts in a business-like manner.

Noel Wutinee, a combination artist and salesman, has been appointed by the provincial government to act as a one-man wholesale agency for the sale of Indian handicrafts to department stores and hotel chains.

"By setting up this agency, the government is attempting to supplement the income of the province's 50,000 Indians," Mr. Wutinee said in an interview. "This is the first time there has been an agency to help Indians sell their handicrafts. Up to now, our people have had to take whatever they could get for their handiwork."

Western Indian

Although born in Saskatchewan, Mr. Wutinee has lived much of his life in Manitoba, having attended this province's School of Art. He also worked as an artist before taking up his present duties last August.

"I've lived in a number of

Land Claims Paid In Cash

OTTAWA — Indians will not be entitled to reclaim any land to which they may have rights.

The government recently introduced legislation in the Commons to establish an Indian claims commission. One clause says that any claims allowed by the five-man commission will be paid in money only.

The legislation also makes clear that Indians will have to find many old documents if they hope to win their cases before the commission.

Claims must be supported by evidence in writing "reasonably contemporaneous to the time the subject matter of the claim arose." Some of the claims date back hundreds of years.

The bill also says any oral evidence must be corroborated in a material particular "by evidence other than oral evidence."

All claims must be submitted within two years of proclamation of the act setting up the commission.

places, but I just call myself a western Indian," Mr. Wutinee joked. "We don't recognize the provinces anyway."

Since assuming his new post, Mr. Wutinee has established contacts with major hotel gift shops and store chains in different parts of the country. He's also spent some time visiting Manitoba reserves so that he can encourage and become acquainted with Indian craftsmen.

"The response so far has been very heartening. We've got good products and there's no reason why they shouldn't sell in large volume. In Oklahoma, for instance, the marketing of handicrafts is so well organized that the Indians there net several million dollars a year."

Buy Canadian

According to Mr. Wutinee, one of his biggest jobs will be to encourage Canadians to buy home-

made rather than imported handicrafts and paintings. He said Canada currently imports about \$45 million worth of handicrafts each year — but the volume of Canadian purchases is "extremely small."

Among the items being offered by Mr. Wutinee's government agency are slippers, moccasins, fur hats, fancy beadwork, ornamental bookmarks and snow shoes.

A major exhibition of these products will be held in conjunction with The Pas Trappers' Festival. And Mr. Wutinee also hopes to interest Winnipeg art galleries in the display of works by Indian artists.

"We also hope we can get some big orders so that we can mass produce some items," says Mr. Wutinee. "We want to add substantially to Indian income, as well as giving these people a solid outlet for their creative talents."

Indian-Metis Centre Opens In Winnipeg

A cultural Centre for Catholic Indian and Metis in the City of Winnipeg is to be opened by His Grace, Most Reverend G. B. Flahiff, CSB, Archbishop of Winnipeg, on Sunday, January 19, at 3 p.m.

Representatives from the City Council, the Indian Affairs Branch and the Provincial Government will attend the ceremony.

The new Centre, located at 87 Isabel St., is under the direction of Rev. A. Carriere, OMI, MA, assisted by Mr. Dave Hanley, B. Comm.; both are experienced and qualified social workers, specialized in the adult education.

The Centre, created by Archdiocese of Winnipeg, comprises a large assembly hall, reception room and entertainment facilities. The Centre sponsors the Bosco hockey club which has been active in Winnipeg for the past six years. The directors of the Centre will carry out adult education programs throughout the province.

It will be open at regular hours for counselling in the day time and for cultural and social activities in evenings and on holidays. Religious services are to be held at 10:30 a.m. every Sunday and Holy Day. The Centre is dedicated to St. John Bosco.

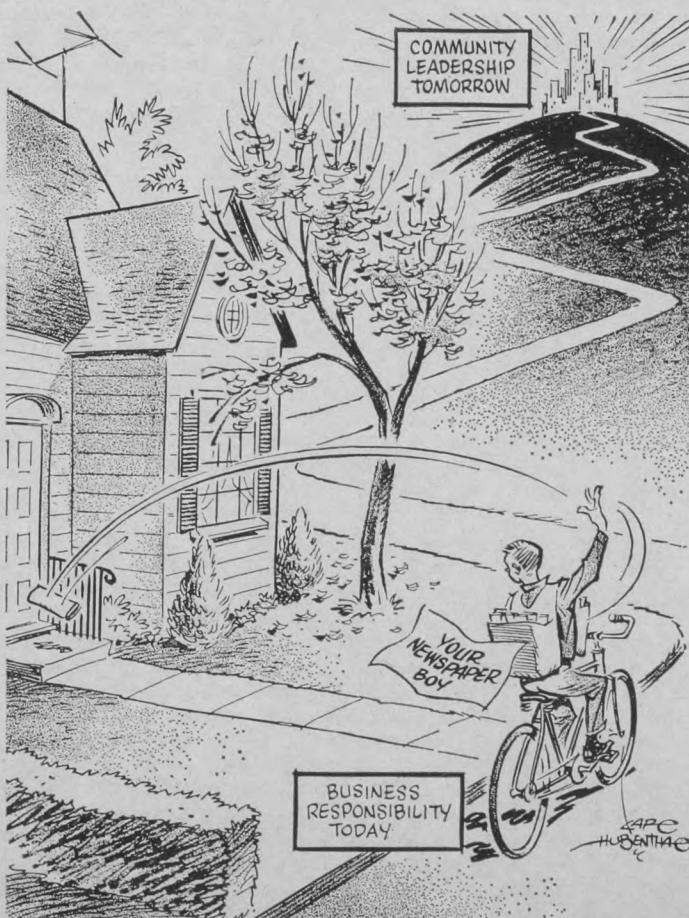
Sex Education Urged For Indians

EDMONTON (CP) — Suggestions that sex education become part of the Indian's school curriculum and that a history of the Canadian Indian be placed in schools were made during the closing session of the Alberta Indian Education Association convention Tuesday.

The panel members, all Indians, also suggested that Indian children be allowed to speak their native tongue at school and that they learn they are not the "bad guys" western movies show them to be.

Mrs. Rosanne Houle of the Saddle Lake Agency, representing the Catholic Women's League, said sex education would be one answer to many of the social problems found among Indians.

ON THE RIGHT ROUTE



INDIAN RECORD

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A National Monument II

The one and only criticism we have received on our November editorial headed the same as above came from "the Prairie Call", November issue, which took exception to what we had called "a poor performance" by Indian dancers in Regina, saying it might hurt the feeling of some people.

To continue the dialogue may we expound on what we feel could be done to mark Canada's centennial by the Indians who have lived here for more than 10,000 years: It is the creation of a native arts centre, as proposed by Senator James Gladstone, in Regina, October last.

The proposed centre would be a permanent institution, centrally located, which would include: I — A permanent exhibit of strictly genuine Indian art and crafts: paintings, carvings, beadwork, jewelry, authentic costumes, basketry, quillwork, etc. . . .

II — An extensive library and archives, specialized in the history, language, traditions of the Canadian Indian. This library to be complemented with micro-films of all the Treaty and other legal texts, of records of importance, and in which Indian writers and poets would be given a place of honor.

III — A school of Indian languages with facilities to record on tape authentic texts from the various (over 50) languages or dialects still spoken in Canada, now on the way to rapid extinction.

IV — A school of dancing, which would bring up to XXth century standards, and adapt to the universal ballet art form, the genuine and authentic folkloric dances which have survived to date, much the same way as Senora Amalia Hernandez has done for the Mexican Indian folk dances in recent years. (Cf. Theatre Arts, October 63).

V — Surrounding the museum-school-library there should be room for a small park dotted with exact replicas of Indian dwellings with authentic tools, canoes, etc., and a garden in which plants, roots and herbs used for centuries by the Indians would be grown.

More on this topic next month. Meantime, won't you write to us?

CANADA UNDERTAKES INDIAN RESEARCH

OTTAWA (CCC) — Canada is undertaking a country-wide Indian research program to assess the participation by Indians in social and economic life throughout the country.

Hon. Guy Favreau, minister of citizenship and immigration and superintendent general of Indian affairs, announced the project in the House of Commons.

Mr. Favreau said that the \$150,000 study is to provide a body of knowledge that will assist in establishing guide-lines for future policy and the over-all planning required to promote the welfare and progress of Canadian Indians.

Dr. H. B. Hawthorn of the University of British Columbia and Dr. Adelard Tremblay of Laval University have undertaken to carry out this major research project as director and associate director.

Professor Hawthorn is a noted anthropologist who has written a number of outstanding works on native peoples and also has directed regional surveys of the social and economic life of Indians and other ethnic groups.

Dr. Tremblay is an authority on community planning and has also had wide experience in sociological research.

Specialists and research assistants in various Canadian universities and research centres will be appointed to undertake portions of the research as required.

The research will cover four major areas concerning Indians: economic development; advancement in education; responsibilities that exist at various government levels; band councils and the development of self-government.

In addition to the main areas of research, it is expected that relevant studies will be started on such matters as an appraisal of employment opportunities, job placement, training and relevant work values; the relationship of economic development to enterprise, skills, capital and resources, and to specialist guidance and control; welfare and other services; housing and community planning; the processes and problems of urbanization; social organization and over-all systems of Indian attitude and belief.

Letter to the Editor

DEAR EDITOR:

Practically every reader of this newspaper knows "of" Indians, but a very small percentage really know any of us personally! We have been here for thousands of years before the white men came, we number about the same as some other minorities such as the Jewish-Canadians, and despite this, we are regarded as second-class citizens by many, and we are blocked socially, economically and educationally!

There is no point in referring you white people to the true history of this land. The Indians were democratic, law-abiding, religious people before the pillaging, plunder, and forked tongues of the exploiting white man came. Then, in the white man's propaganda, the Indians became killers, vicious and evil! How false and how tragic. But now these things are long past and we are suffering each day the agonies of a trapped people. This must change.

There are perhaps 250,000 of us on reserves, and maybe 200,000 of us not on reserves. Our "population explosion" is so great that we will number well over 1,000,000 before 25 years are past. To save ourselves from being confined to shrinking reserves, to save ourselves from being second-class citizens, we must overcome the obstacles placed in our path without loss of our identity as Indians.

We do not ask you to help, but we will not resist if you give a kind thought, offer a helping hand, or even provide some substantial aid or guidance towards some of our immediate objectives. Most of all, we want your good will and encouragement.

Our first and most important necessity is in education. One minority group of the same population roughly has 500 times as many youths in the universities of Canada. They have 600 times more doctors, lawyers, notaries and professional men as we do. There is something out of balance here. Therefore, any aid, guidance and assistance in encouraging our young Indians to stay in school is vital for our future. Part-time work, instruction, assistance or "bright ideas" in this way will be of great value to each young man or young woman who stays on through high school and perhaps ventures into the university.

I have been seeking from the great schools of learning in Canada at least two scholarships in each school for tuition at least.

It is my confident hope that with such scholarships, we can find the way to provide support for these worthy students.

I am seeking some of the great Foundations and wealthy trusts to take an interest in the education of young Indians to high

posts and professional standing in their nation.

Because Indians have long been masters of great handicraft — from totem poles, war canoes, snowshoes, to the finest leather and bead work — I am working with a great Canadian and merchandise master to see if we cannot develop a truly authentic, and permanent market for this traditional handicraft. This is for the future.

To every sport organization, I ask you to turn over in your mind the seeking of athletic talent from among the Indians you know. To the hockey and football authorities, I ask you to consider education of young Indians in the finer arts of these sports, inviting them to attend some of the great games, and perhaps sending your stars or maybe your coaches to visit the young Indians from time to time. There is such fantastic physical talent with tremendous co-ordination available on the reserves that it is surprising that this has not been developed. To the sports organizations, may I ask your kind interest.

To those who know something about "show business", and particularly the young Indians of talent, I should like to hear from you because I dream of assembling a great Indian Festival Company to present authentic songs, dances, and other entertainment in the great halls and theatres of Canada, the United States and perhaps Europe. I should like to see in 1966, for tour in Canada, and then in 1967 at the World's Fair in Montreal, a truly magnificent Indian Festival. I respectfully solicit suggestions, and also letters from talented Indian performers to make this possible.

What will all this lead to? My objective is to make sure that the Indians have pride, achievement, goals, education and are socially accepted, and moving ahead economically. We are brave, talented, good, gifted people who deserve our place in the sun in a land that was long ours before it was yours.

To regain that lost place, we must aid ourselves, but it helps and does not hinder our cause if you know what we are trying to do. We do not intend to lose our culture. We do not intend to integrate with the white people.

But we do intend to rise to our proper level in the scheme of life, socially, educationally, economically, and every Canadian can either help us or hinder us. I hope that you want to help me in this cause. If you do, then do not be shy about writing to me at Caughnawaga, P.Q., with your suggestions, aid and guidance, or give assistance closer to home in any worthy way.

KAHN-TINETA HORN



'MISKUM'

1st in a series on Community Development, by W. H.

I am Miskum — the-one-who-looks-for-things. I have been looking all my life and many are the things I have found. I want to tell you about some of these.

As I sit outside my house, I think about my people and the troubles they are having. The world they know is changing and it is often hard to change enough to live in a new way.

As I look at my friends I see them unhappy with life in our reserve. They do not think it can be better. They sit around and are not able to do as many things for themselves as they once did. It is not that they can't do these things. It is because they feel they are not able to do them anymore. One of the things that has happened has been that we are not a band anymore. We are just a bunch of families. Even the families cannot keep together like they once did.

My brother-in-law, Anoo-way-tusk, (the-one-who-doubts), often sits with me and we talk. We talk about what has been happening to our people. I tell him much of the trouble is that too many people are doing things for us which we can do for ourselves. Anoo-way-tusk says this is not the reason. It is because we cannot do things ourselves. I tell him that ever since the treaties we have sat on the reserves and people have done things for us. Sometimes it is Indian Affairs. Sometimes it is the Churches. Sometimes it is people from the towns. The things they do are mostly things we can do for ourselves. My brother-in-law says Indian Affairs is supposed to do things for us. It is in the treaties. He is just talking because he knows that the treaties say the government will do only a few things. It is because we have not done enough for ourselves that they have done more for us.

The government has been father and grandmother to us. This is not good because we have not said enough to the government about the things we want and the things we could do for ourselves. The people who work

for the government do not understand us well enough and they look at us through different eyes. This has been true of the Churches and other people.

The giving by the Monias — the White People — has not ended our problems. If this was the way, our troubles would have ended many years ago. The giving has stopped us from working for the things we want because we hope somebody will do it for us. So we sit and we wait. I have waited and the things I want do not come. I am Miskum so I am looking for a way that I can do these things for myself.

I have looked at the way things have been done here and I see part of what is wrong. Indian Affairs used to come to the reserve and say, "Things should be done this way." We do not like to make people feel bad so we would say, "Yes." Usually we did not understand. Later as we saw these things being done and as we thought about them we could see this was not what we wanted.

The people who were educated would come in and look at our reserve. They would make decisions on what was going to be done, how it was going to be done and who was going to do it. Most of the time they did not ask us what we thought because they knew we had not gone to school as long as they had.

We felt that this was not ours because somebody else did all the deciding. If the person who was doing the job left, the job did not always get finished.

As I said, I am Miskum and I have been looking for things. When I look for things I often visit my cousins and friends in other places. What I have seen has made me think.

There is a change in some reserves and half-breed settlements. I have been looking at them and they seem to be waking up. They are being helped by Indian Affairs or the Churches or other people but it is not the same help that I have seen on our reserve. Things are different. The people seem to be doing the things themselves. They decide in council or in a meeting of the people what is going to be done. They figure out a way to do these things. Then they go ahead and do it. The Monias is there but only to give an idea of where the people can find out things and where they can get the help that all people, not only the Indian, can use. The Monias calls this new way Community Development.

In Community Development, the Monias is helping the people do the things they want to do by themselves. Things can be done so that they do not interfere with the way we want to live. The old ways of doing things do not have the change unless we want them to change.

I go into some of the places where they are trying this out and the people have changed. People are smiling. They are deciding the way they are going to live. They are doing things together just as in the old days

The "Cactus Wildcat" Comes to the Cariboo

"The Cactus Wildcat," a comedy-melodrama picturing a child's idea of the Old West at its wildest, was staged with tremendous gusto by students at the Cariboo Indian School on December 7, 1963.

The smash-hit spectacular was produced and directed by Brother Glenn Doughty, OMI, with all the necessary permissions and encouragement from the school

principal, Fr. H. O'Connor, OMI.

According to the stage directions, "The Cactus Wildcat" should be "played to the hilt with no holds barred, in the true 'hoss-opera' style." And according to Father J. Alex Morris, OMI, and former chief Dan George, both visiting from North Vancouver and in the audience, the stage directions were followed "to the letter, and even then some!"

when this was the way things were done and nobody thought about it. They know that they can do many things for themselves even if they never went to school.

They were not this way when they started. They were like my brother-in-law, Anoo-way-tusk. They did not think they could do anything. There were some who thought they could do something. They persuaded the people to try something small. The people agreed but they thought the government or somebody would stop them. They found that this was not true. The government and others would help but the help would be different. This way when the people did something they knew they had done it themselves.

I remember a few years back when a Monias talked this way to the half-breeds on the island near Chemawawin. He told them about our ancestors who used to do everything for themselves and who had done so much to make this land a good place for our people. He told them about the Monias who came to this country and in the books it is the Monias who found the trails and rivers through the forests and across the prairies. The books did not say what we know is true. The Indian was the one who showed the Monias which trails and rivers to use.

The half-breeds were told that together they were much stronger than if they were alone. Together they could do many things and others would listen to the voice of all of them much better than to the voice of one. This they knew to be true. They elected a council and started deciding what they could do. They started with little things and each time they finished something they said, "You see, we can do these things. Let us try something bigger."

Miskum has talked enough today. He will be back next time to tell of the things he has seen and how some of our people have found the way to do the things they think should be done.

(To be continued)



MRS. THECLA BRADSHAW

For a new series to appear in future issues of the INDIAN RECORD this writer has attempted to select from the journal of Paul Kane, Canada's best known artist of the 1800's, what will most interest the Indian people today about the Indian people of yesterday.

In the preface to his book, WANDERINGS OF AN ARTIST AMONG THE INDIANS OF NORTH AMERICA, Kane has written:

"I had been accustomed to see hundreds of Indians about my native village, then Little York, muddy and dirty, just struggling into existence, now the city of Toronto . . .

"All traces of his (the Indians') footsteps are fast being obliterated from his once favourite haunts, and those who would see the aborigines of this country in their original state, or seek to study their native manners and customs, must travel far through the pathless forest to find them.

"I determined to devote whatever talents and proficiency I possessed to the painting of a series of pictures illustrative of the North American Indians and scenery . . . These paintings, however, would necessarily require explanations and notes, and I accordingly kept a diary of my journey, as being the most easy and familiar form in which I could put such information as I might collect.

"I trust (my writings) will possess not only an interest for the curious, but also an intrinsic value to the historian, as they relate not only to that vast tract of country bordering on the great chain of American lakes (the Great Lakes), the Red River settlement, the valley of Saskatchewan, and its boundless prairies, through which it is proposed to lay the great railway connecting

the Atlantic and Pacific Oceans, through the British possessions; but also across the Rocky Mountains down the Columbia River to Oregon, Puget's Sound, and Vancouver's Island (where) I strayed almost alone, and scarcely meeting a white man or hearing the sound of my own language . . .

"The Indian fishing and hunting scenes, games, dances, and other characteristic customs occupied my pencil; while I was not forgetful of the interest which justly attaches to the scenery of a new and unexplored country, and especially to such parts of it as were either intimately associated with native legends and traditions, or otherwise specially connected with the native tribes — as their favourite fishing or hunting grounds, the locations of their villages, or the burying-places of the tribes."

Even as a child Kane's deepest desire was to spend his life portraying Indian life through his paintings and writings. As a boy he made many Indian friends in encampments about York. As a man he trekked from coast to coast, winter and summer, on foot, snowshoes, horseback and by canoe. His aim, like Schweitzer's, was always clear. The artist's astonishing fortitude, quiet courage, universally famous paintings, and his simple and accurate writings of the Indian people and their ways confound many historians who must write not of what they see but only of what they learn from the records of such perceptive adventurers.

There is still controversy as to whether Paul Kane was Canadian by birth or Irish. One authority and strong advocate of the former opinion was Kane's namesake and grandson whose widow, sister and nephew (also a namesake) live in Winnipeg today. But all agree that at the age of nine, in the year 1819, young Paul was living with his family in York, later renamed Toronto.

Paul was enrolled in the local Grammar School where a Mr. Drury gave him rudimentary art lessons. But in Muddy York life was not easy for the young artist's father, Michael, a wine merchant. There was Paul's sister, Mary, and three brothers, James, Fred and Oliver to support. Paul went to work in a furniture factory at sixteen.

But I must master my craft, Paul reasoned. I must forget for awhile the wilds of Canada and the Indians. I must go to Europe to study with art masters. Money — how best can I earn it? Surely not any longer as a furniture maker! But here the pioneer people are not much interested in

buying paintings. Probably some wealthy community leaders might wish to have a portrait painted . . .

Some did. And Paul was twenty. He painted, scrimped and saved until he had sufficient money to travel to the United States where he lived and worked for five years more before the wonderful day when he sailed from New Orleans and headed out to sea for Marseilles, France.

But the glamour of a sea journey did not dim the artist's long-range vision. Even on sailing he looked not only ahead to the four years that would take him to Art Galleries scattered across Europe and through hair-raising adventures en route to Jerusalem — but he pictured his return to Canada and to the Indian friends of past and future.

The young man painted and studied in Paris, Geneva, Milan, Venice, Verona, Bologna, Florence, Rome, Naples, Jaffa and Egypt. And after a period in London he packed up his paintings and returned to Canada.

Little York was now Toronto with a population of about twenty thousand. Paul had spent nine years away from his country, five in the USA, four in Europe. He was now prepared, at 35, to begin his more important journeying. And like freelancers the world over the artist began alone, without sponsor or companion. He travelled to Lake Simcoe with gun and paints and art paper. He paddled all night then set out on foot for a forty-mile journey to an Indian council meeting at Saugeron, Ontario.

Kane's journal says only that the first trip took him through swamps and a steady torrent of rain, that he missed meals and had no shelter. It does not say that in spring the insects threaten to devour living bodies limb from limb. Or that his sojourn was a grim sample of what might lie ahead. And although understatement tempers the whole of Kane's journal, it also stamps the diary with a warm and vital authenticity.

It was on this trip that Kane met Indians already influenced by White men, people of the areas where Lakes Huron, Michigan and Superior merge. He describes an Indian encampment:

"The wigwams are made of birch-bark, stripped from the trees in large pieces and sewed together with long fibrous roots; when the birch tree cannot be conveniently had, they weave rushes into mats, called Apuckway, for covering, which are stretched round in the same manner as the bark, upon eight or ten poles tied together at the top,

Paul Kane — His Record of

Abridged and Edited for the Indian R

and stuck in the ground at the required circle of the tent, a hole being left at the top to permit the smoke to go out. The fire is made in the centre of the lodge, and the inmates sleep all round with their feet towards it.

"Their canoes are also made of birch-bark stretched over a very light frame of split cedar laths; the greatest attention being paid to symmetry and form. They travel a great deal and are often exposed to rough weather in these boats which, being extremely light, are carried across "portages" with ease.

"It would be as well to note here that the word "portage" is applied to such places as require the canoes to be taken bodily out of the water and carried up the ascent by the men, and "discharge" to such shallows or rapids as will not allow the canoes to pass without being considerably lightened or entirely emptied, and then pulled or dragged by cords over the difficulty.

"They (the Indians) make their mohocks, or kettles, of birch-bark, in which they cook fish and game. This is done by putting red hot stones into the water, and it is astonishing how quickly an Indian woman will boil a fish in this way. The Indians round Lake Huron raise a good deal of corn, which is dried and then pounded in a sort of mortar, made out of a hollow log."

Kane here remarks on a pipe carved of dark stone with an old knife and broken file. "I leave it to antiquaries," he writes, "to explain how the bowl of this pipe happens to bear so striking a resemblance to the head of the Egyptian sphinx. I questioned Awbonwaishkum (who made the pipe) as to whether he knew of any tradition connected with the design, but the only explanation he could offer was, that his forefathers had made similar pipes with the same shaped head for the bowl, and that he therefore supposed the model had always existed among the Indians.

"Strolling one evening in the vicinity of the camp, I heard the sound of some musical instrument, and upon approaching the performer, who was lying under a tree, I found that he was playing on an instrument (wind) resembling a flageolet in construction, but much softer in tone . . . I have often listened with pleasure to this music, as its simple and plaintive notes stole through the stillness of the forest . . ."

In one of the Indian villages of Manitoulin Island Kane mentions a tribe of Ahtawwah Indians. "This tribe is now scarcely distinct from the Ojibbeways, with whom they have numerous

of Canada's Indians - 1845-46

Indian Record by Mrs. Thecla Bradshaw

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ly intermarried and speak the same language. The Indians of this village subsist chiefly on salmon and whitefish, which they take in such quantities as to be able to barter away a surplus beyond their own wants for other necessities. The inhabitants also make abundance of maple sugar, which they sell to the traders; nor are they so very deficient in agricultural skill and industry, having, under the able and kind guidance of the missionary, cultivated many patches of wheat, corn, and potatoes, as well as erected a neat little church."

In the same area Kane met a descendent of Tecumseh who still used his totem — "a turtle, each Indian family having a sort of heraldic device, which they use as a signature on important occasions.

"Sometimes a family passing through the woods will cut a chip out of a tree, and mark their totem on the fresh surface, so that the next may know who passed; or should a chief wish to send to a post for any articles, he draws the articles on a piece of birch-bark, and puts his totem, a fox, a dog, a bear, or whatever it may be, at the bottom; these are perfectly well understood, and answer every purpose of a written order . . ."

Kane continued on his journey to Sault Ste. Marie and Mackinaw (or Mitchimacinum — the Big Turtle) and from there to Fox River to see the Manomanee Indians who were assembling to receive payment for lands.

At Mackinaw he writes: "There I found a large band of Indians to the number of 2,600 who had come from all quarters to receive their pay of \$25,000 for land ceded to the United States; these Indians were also Ojibbeways and Ottawas. On arriving among them, I at once pitched my tent in their midst, and commenced to sketch their most remarkable personages. I soon had to remove my tent, from the circumstance that their famishing dogs, which they keep for the purpose of hunting and drawing their sleds in winter, contrived to carry off all my provisions, and seemed likely to serve me in the same way. This will appear by no means improbable, when I state that, while I was one evening finishing a sketch, sitting on the ground alone in my tent, with my candle stuck in the earth at my side, one of these audacious brutes unceremoniously dashed in through the entrance, seized the burning candle in his jaws and bolted off with it, leaving me in total darkness . . ."

And at Fox River, the diary continues: "The evening previous

to our arrival, we saw some Indians spearing salmon; by night, this has always a very picturesque appearance, the strong red glare of the blazing pine knots and roots in the iron frame, or light-jack, at the bow of the canoe throwing the naked figures of the Indians into wild relief upon the dark water and sombre woods. Great numbers of fish are killed in this manner. As the light is intense, and being above the head of the spearman, it enables him to see the fish distinctly at a great depth, and at the same time it apparently either dazzles or attracts the fish.

"In my boyish days I have seen as many as a hundred light-jacks gliding about the Bay of Toronto, and have often joined in the sport. This, I suppose, gave me additional interest in the scene; and although very tired with my long day's paddling, I sat down by the fire, and while my companion was cooking some fish in a moh-cock, Indian fashion (for we had lost our kettle), I made the sketch No. 4.

"Here (in the Manomanee camp at Fox River) we found about 3,000 Indians assembled, anxiously awaiting the arrival of the agent with their money; there was also a large number of traders collected, all busily occupied in the erection of booths for the display of their finery. In about a week the bank of the river wore the aspect of a little town; the booths, placed in rows, presented a scene of bustle and animation: the finery was, of course, all displayed to the best advantage on the outside of the booths. On the arrival of the Indian agent a council was immediately called in a place erected for the occasion, in which thirty chiefs assembled. I attended in compliance with an invitation I had received from the head chief, Oscosh, or 'The Bravest of the Brave.'

"He opened the council by lighting a pipe, and handing it to all present, each person taking a whiff or two, and passing it to the next. The mingling clouds of smoke raised by each are supposed to ascend to the Great Spirit, in token of the harmony that pervades the assembly, and to attest the purity of their intentions. After this ceremony the main business of the council began: it almost exclusively consisted of complaints to be forwarded to the Government. After several of the minor chiefs had delivered their sentiments, Oscosh himself rose, and spoke for about an hour, and a finer flow of native eloquence — seasoned with good sense — I never heard.

"Although a small man, his appearance, while speaking, possessed dignity; his attitude was graceful, and free from uncouth gesticulation. He complained of numerous acts of injustice which he supposed their great father . . . could not possibly know, and which he desired might be represented to him, through the agent, accompanied with a pipe-stem of peace richly ornamented.

"One of the grievances he specified was, that their money passed through too many hands before it reached them, and that a great part of it was thus lost to them. He wound up his long harangue by descanting upon the narrow limits in which they were pent up, which did not allow them sufficient hunting grounds without encroaching upon the rights of other tribes. He said that, like the deer chased by the dogs, they would have to take to the water."

It was June when he left and December when he returned from his first painting excursion among the Canadian Indians. The year was 1845. Kane, unsponsored, self-financed, had visited Indians of Georgian Bay, Manitoulin Island, Sault Ste. Marie, Mackinaw, Green Bay, Fox River, Fond du Lac, Sheboygan and Buffalo. It was a good beginning.

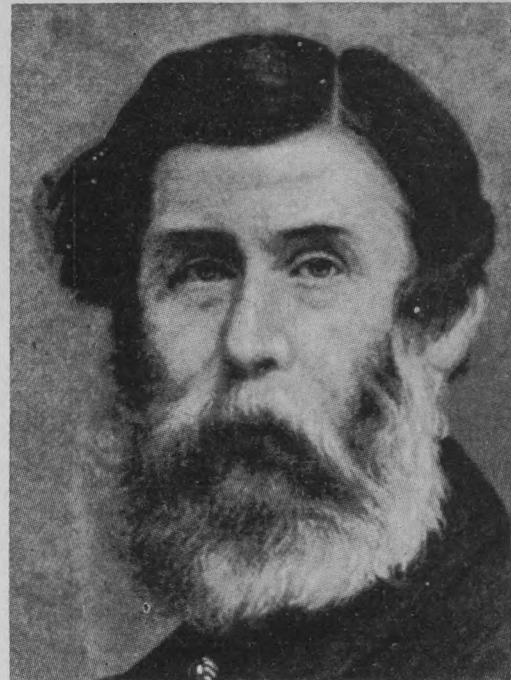
Kane was now in a position to seek a patron to help him to enter more primitive wilderness, travel to the west, over the plains, the mountains and to the Pacific sea: the artist with the goal had paintings to show for his first journey among Indians.

He was soon overjoyed at the prospects after approaching Sir George Simpson, Governor of the Hudson's Bay Company. The paintings he carried won him a commission to paint a dozen canvases and to receive assistance in travelling the Great West areas.

Five months later Paul was launched into the Great Adventure which would result in 6,000 miles of travel for a three-year period (a trek twice across the continent), his book, *WANDERINGS OF AN ARTIST AMONG THE INDIANS OF NORTH AMERICA*, published in England, France, Denmark, USA, and Canada, and over 500 Indian sketches and paintings cherished today in galleries about the world.

But Paul Kane missed the boat to begin with. Three times. The artist was aghast. Was a mere misunderstanding over a steamer's departure time to dash his once-in-a-lifetime opportunity?

Twenty-four hours later voyagers on the steamer, now close to Sault Ste. Marie, saw a strange sight. A blanket for a sail — on



PAUL KANE (1870)

From a painting by A. F. Verner

Kane's small craft as he raced with the wind and caught up with them! But boarding the ship Kane again swallowed his heart. The brigade of canoes had already departed for Fort William. The resolute artist was forced to wait for days for another steamer to take him to that settlement — but, once again, the brigade had departed a full day earlier. Paul and three paddlers set out in a canoe. With gargantuan effort he overtook the voyagers ten hours later.

If there are any heroes in the Kane account of an incredible journey he is least among them as he depicts the life of the stoic Indians whose ingenuity he illustrates with sharply etched descriptions of their occupations, resources, economy, dress, languages, folklore, arts, travels, tradition and their social, religious and political customs.

In seeking out the Indian legends, in visiting the unexplored interior of Canada's forests, plains and mountains, Paul Kane, not as an official but as eyewitness and participant, uncovers and records what is truly "the Indian way," a "timeless" way — until the White invasion.

The artist never flatters. He reports. And the plain, recorded facts are vivid enough for any reader.

Indian travellers, he tells us, usually set out at about three o'clock in the morning, winter or summer. They pause for breakfast after five hours of paddling.

"When we stopped to take breakfast," Kane writes, "it was very cold and snowing . . . We were now all obliged to crowd into one boat and were frequently obliged to disembark and lighten the boat, owing to the lowness of the river. We had almost continually to drag the boat onwards

(Turn to p. 6, col. 3)

Educating the Eskimo

by REV. ANDRE RENAUD, OMI

If we Canadians did not take ourselves, as seriously as we do, about our schools and administrative institutions, much confusion, many problems and, above all, many deadlocks as regards the education of the Eskimo would be avoided.

First of all, we would accept the fact that the Eskimo is as much a human being as we are, if not like ourselves, and that he likes looking after his own business, just as we do. We would not imagine that he had waited until we discovered him to become interested in the education of his own children.

On the contrary, we would finally admit that the education of the growing generation has always been to him a matter of life and death — that the methods used till now in the transmission of the traditional knowledge and skills from one generation to the other are radically superior to those we use with our own children.

As a matter of fact, the Eskimo would never have tolerated that thirty to forty per cent of the young adults fresh out of schools would become economically useless and socially incompetent as is unfortunately the case within our society.

The point is, however, that we take ourselves seriously with our schools and administrative institutions. From this fact, we have deduced that only school teachers and administrators, trained in our own surroundings for the education of our children, could effectively engage in the education of twentieth-century Eskimos, and reproduce as faithfully as possible in the North the same school situations and programs, however open to criticism and criticized, which prevail in the South.

Furthermore, we have asked Eskimo parents — of course, through the medium of interpreters — to entrust their children to us that we might transform them into real Canadians, alike to our children in every respect, even if we are not yet sure of our own national identity.

How naive if not presumptuous! That is indeed how colonial powers have acted most of the time and they all ended by paying a fairly costly price for such stupidity. "There is no washing a blackamoor white" says the old proverb.

If we ignore the fact that any society, as supposedly primitive as it may be, has its own educational system and that the school, no matter who builds and equips it, must first of all integrate harmoniously into that system, we turn out young people who do not know who they are, whence

they come nor what they must achieve to continue the human experience of their ethnic group, at the same time bettering and associating it more profitably with the experience of other ethnic groups.

That is exactly what has happened and is still happening with our Indian population; unfortunately, the same thing seems to occur at present in Eskimo country.

All over the world educators, administrators, those in charge of technical work, besides anthropologists and sociologists, observe that the school, the school system and the program of studies are but one element, doubtlessly very important, of the social process which is called education.

Such process is above all, and almost exclusively, the fact, the responsibility of the society or collectivity in which the child is growing and of which he is a member.

If, on account of the fact that we Canadians (and not the Russians, the Chinese or still the Japanese) have taken over the land inhabited by the Eskimos and given them the title of citizens, we have assumed the responsibility of integrating them into the twentieth century civilization, as formulated by Canadians, it does not follow that we should have suppressed the role and function of the educational process of the Eskimo families and organizations.

The school which we feel obligated, in our own opinion, to set up in their midst must be their own school and not a literal copy of its counterpart in the South which will benefit only the children of the non-Eskimo Civil servants who are destined to return South.

The school must be equipped with personnel, academic resources and others, in keeping with the local or regional community, so that it may become the intellectual center where young and old learn objectively to know each other better, as Eskimo as well as human beings, and to improve themselves in order the better to utilize their ecological environment and to associate themselves on a more equal footing with the other citizens of our great country.

For the last two years, Father Renaud has been Associate Professor of Indian Education at the School of Education of the University of Saskatchewan. He is a director of the Canadian Indian-Eskimo Association (Vice-President and founding member), the Canadian Citizenship Committee and the Canadian Film Institute.



BILL ROSE PHOTO

Paul Kane . . .

(from p. 5)

with a line, the men waist deep in water. One of them slipped off a log into deep water, and it was with no small difficulty we saved him from being drowned. We had not extricated him from the river five minutes before his clothes were stiff with ice.

"I asked him if he was not cold, and his reply was characteristic of the hardihood of the Iroquois, of which tribe our party principally consisted:

"My clothes are cold, but I am not."

Not all the Kane account is complimentary to the Indian people. But the journal is neither patronizing nor overly critical. Perhaps because the diary is always objective one suspects that Kane sometimes lacks sympathy. Balancing this is the writer's perpetual attention to concise, nevertheless vivid description.

Paul Kane describes his journey to Fort Vancouver as "a distance of 1,200 miles down the Columbia River, which we accomplished in fifteen days, and which afterwards took me four months to ascend . . ."

ADVENTURES OF AN ARTIST, published over one hundred years ago, is now a cherished collector's item. The book is about, — hence, for the Indians of Canada. And for the Indian reader precise yet keenly nostalgic pictures of ancestors will be evoked, fresh knowledge, neglected by historians, will be imparted. For the White reader a new perspective is possible: although in certain situations he seems no less reprehensible — as rum-runner

and notorious trader — his record is not entirely without merit.

Paul Kane returned home safely by the same route after his most purposeful "wanderings" and a seven-month period spent on the Pacific coast studying Indian life, and painting as always with exuberance.

Four years later, in 1853, when Kane was 43 years old, he married Harriet Clench, herself a painter of unusual refinement and skill. After a journey to London where he attended to the publishing of his book, the painter-writer returned to Toronto and built a home in what was then a country area, and is now at the heart of the city.

By a strange irony that afflicted numerous artists in the past Paul suffered a gradual loss of vision caused by the brilliant glare of the sun on snow during his travels. At fifty-six he gave up his studio. And on February 20, 1871, in his 61st year, he died in his home, his widow, two sons and a daughter remaining. Mount Kane and the Kane Glacier were named after the painter, voyager, writer, friend of Indians.

The Winnipeg collection of Paul Kane paintings were recently sold to a Texan for \$100,000 dollars.

Canadian galleries and the government of Canada were first given the option.

In nine forthcoming issues of the INDIAN RECORD an account of Paul Kane's second journey will appear — his trip to the Pacific coast and life among the Canadian Indian people of the interior. The bulk of his diary, WANDERINGS OF AN ARTIST, describes this second journey of three and a half years, May 1846 to October 1849.

Alberta Government Urged to Attack Social Problems

CALGARY—The Alberta Catholic Welfare Association Conference here last month decided on a program of spreading informed attitudes and knowledge by non-Indians as a pre-requisite in helping the Indian and Metis in achieving a successful socialization in urban living.

A report submitted by Rev. Leo Klug, of Edmonton, said "the general public is ignorant of the Indian's background, hence ignorant of his adjustment conflicts."

The report added that also due to this lack of understanding on the part of the non-Indian population there exists a great deal of prejudice and discrimination.

"This is true of all levels of society from the landlord to many governmental circles," Father Klug's report said.

The Association decided to distribute to all its member organizations and parish clergy of Calgary and Edmonton written material by the Calgary and Edmonton Catholic Indian Agencies.

The material is to be supplied in three instalments and will carry suggestions for use in discussion clubs and organizations programming.

ACWA will also inform the same groups that Catholic Indian services will make available speakers, panels and resource personnel to give broader knowledge and attitudes of the Indian and Metis problem.

The report estimated 40,000 people of Indian descent (about half Metis and half Treaty Indians), live in Alberta, and says the birth rate among this group is considerably higher than the rest of the population.

There is a growing trend the report states, of movement of peoples from reserves and rural areas to urban centres.

"It is historically evident that most of these people need special help in making the transition to modern 20th Century life. The barriers to social and cultural adjustment are too great for the vast majority to manage alone.

The Indian-Metis has few relatives or friends who can assist him in education, employment,

Two men, one obviously an American Indian, sat side by side in a Red Cross blood donor station sipping their glasses of orange juice after making their donations. After a few moments of silence, his neighbor spoke to the red man. "Tell me, are you really a full-blooded Indian?" he asked. "Not exactly," was the reply. "I'm one pint short."

business, financial security and all the other things an individual needs to become a productive and participating citizen of a growing nation, the report says.

Father Klug's report said the average educational level of young Indian Metis is Grade VII.

"This level of education controls employment opportunities, restricting a person to the unskilled labor class. Income of this type of work, when available, is insufficient to reach and maintain a decent standard of living."

"As a result of this," the report said, "the majority of Indian-Metis who settle in an Urban area are either unemployed and on welfare or institutionalized for infractions of the law."

"At any given time, half of the male, and the vast majority of the female inmates of Fort Saskatchewan Jail are Indian-Metis."

Father Klug's committee made eight recommendations to the conference:

1. The special study CANADIAN INDIAN WELFARE recently announced by Citizenship Minister G. Favreau be speeded up by involving more personnel and more financial aid. The term "Indian" in this study should include the Metis as well as Treaty.

2. A special committee of qualified people be set up by the Alberta Government to study and act on the recent report THE METIS IN ALBERTA SOCIETY prepared by the Alberta Tuberculosis Association.

3. Canadians who are quite properly concerned with the welfare of underdeveloped nations in distant parts of the world, give top priority to the plight of our own fellow Canadians, the Indian-Metis people.

4. All of us make the necessary effort to learn more about the history of the Indian-Metis people their culture, psychology (inter-tribal differences, mentality, reasons for their frustrations and complexes, adolescent traits, oriental traits, religious background and attitudes, ambitions, family concepts, concepts of time, money, work and the history of past attempts at integration.

5. Established Catholic Action groups do their utmost to involve Indian-Metis people within their organizations. Worthy of special mention in this regard is the Christian Family Movement to strengthen family life. The Knights of Columbus and the Catholic Women's League should assist in the development of leadership among the Indian-Metis people.

INDIAN - METIS CHRISTOPHERS



What is believed to be unique in Canada, is a Christopher Leadership Course being conducted in Edmonton for a group of Indian-Metis young adults. This course is designed to develop Catholic leaders and develops public speaking techniques with Christian philosophy as motivation. The course is sponsored by the Catholic Indian-Metis Service directed by Father Leo Klug who assisted the Christopher instructors, Mr. Joe Sell and Mr. Michael Oman. A similar course is planned for the new year. Father Klug is shown here in the centre of the front row with Mr. Joe Sell at the extreme right and Mr. Jack Kirk, a Christopher Movement organizer at the left.

(Photo: Academy Studio, Edmonton)

Plan to Assist Indian Co-ops

OTTAWA (CCC) — Arrangements to provide the Indians of Quebec with education and training in group projects have been completed between the Department of Citizenship and Immigration and the Conseil de la Coopération du Québec, a non-profit organization.

Hon. Guy Favreau, minister of citizenship and immigration and superintendent general of Indian affairs, announced the plan here.

Where the Indians desire it, training and counselling will be given toward the formation of their own formal co-operative associations or to Indian membership in such organizations in neighbouring communities.

Under the agreement, the Conseil will provide the services of a full-time specialist in co-operative education in addition to its full facilities for consultation and research.

6. The departments of provincial and city welfare do more to discourage the growing dependency of Indian-Metis people receiving assistance. This help should include referral to employment, training programs, etc.

7. More professionally qualified people be hired to work with the Indian-Metis, this applies to clergy as well as laymen. Social workers and specialists in the social teachings of the church are needed.

8. Rehabilitative accommodation be set up for Indian-Metis women. A "big-sister" program could be part of this resource.

9. More extensive training programs be set up for Indian-Metis young male adults. Included in this program should be a Provincial Government "fair employment commission."

10. For practical purposes the Metis are no different than the Treaty Indians. Yet 90 per cent of the Metis receive no special help whatever. The Provincial Government agency which assists the Colony Metis be extended to serve all Metis.

11. The Indians of the Province should be given the same rights as are given to the other citizens, e.g., regarding voting, liquor, business deals.

12. A truly independent "no strings attached" commission be set up to assist Indian-Metis people in every possible way.

The committee decided other important topics forming the program for the annual meeting of the ACWA, those on sterilization, adoptive and foster homes, unmarried mothers are very closely related on the Indian-Metis issue.

The project is expected to be of special value to Indian communities where income is limited and confined to certain seasons of the year. The Indian affairs branch has been helping to meet this problem by promoting and organizing the sale of Indian handicrafts and by supervising operations in the fields of forestry, fur conservation and commercial fishing. It has become evident, however, that specialized attention will be necessary to bring these projects to the next phase, where the Indians will assume a greater measure of responsibility and organize enterprises of their own.

The Conseil de la Coopération du Québec has agreed to foster the development of appropriate programs, which will require as a prerequisite a careful study of each case with the interested Indian groups. Its function will be to stimulate and lead the Indians to co-operative action in one or several fields corresponding to economic problems confronting them. This also will involve training local Indian leaders and enlisting the assistance of specialists from the Conseil's 2,500 affiliated organizations, also from universities and other agencies.

Right to Hunt for Food Upheld

OTTAWA — Manitoba treaty Indians hunting for food on their traditional hunting grounds are not subject to the white man's laws, the Supreme Court of Canada ruled recently.

The court allowed the appeals of two Indians, Rufus Prince of Portage la Prairie and Robert Myron of Edwin, who had been charged two years ago with unlawfully hunting big game with the use of night lights.

They were originally acquitted by a magistrate's court on grounds that Manitoba hunting laws and regulations do not apply to Indians who are hunting on land to which they have access.

However, the Manitoba Appeal Court reversed this decision, ruling that although Indians are entitled to hunt for food on land to which they have a right of access, they cannot adopt hunting methods prohibited by provincial legislation.

The appeal court ruling was upset by the Supreme Court's judgment.

In their appeal here, Mr. Prince and Mr. Myron said all treaty Indians should know whether provincial laws take precedence over the right of hunting for food which was given to them under federal treaty.

Cadet Committee Takes Top Award

Two delegates from the RCAF Cadet Squadron, Williams Lake, attended the provincial convention of the Air Cadet League of Canada held in Vancouver recently.

They were Father Hubert O'Connor, OMI, principal of the Cariboo Indian School, and Eric Halpin of the Indian Affairs Branch at Williams Lake. Mr. Halpin, a former RAF pilot, is adjutant of the 610 (Cariboo) Squadron which is centred at the Cariboo Indian School and made up of both white and Indian lads.

During the convention the squadron's sponsoring committee, the Knights of Columbus, were judged the best of 37 committees in the province and were presented with a cup.

This is the only squadron in the province sponsored by the Knights.

We urge our readers to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,
207 - 276 Main St.
Winnipeg 1, Man.

Deadline for the next issue is
February 4.

10th Indian and Metis Conference

Royal Alexandra Hotel

Winnipeg, Man. — February 4 - 7, 1964

Sponsored by the Community Welfare Planning Council of Winnipeg

Theme: Mutual Responsibility and Understanding

PROGRAM

Tuesday, February 4th, 8.00 - 10.00 p.m.:

- Registration
- Welcome — Community Welfare Planning Council of Winnipeg
- Greetings — Native Brotherhood of Manitoba
- City of Winnipeg
- Address — **Mr. A. Wauneka**, Navajo Tribal Council, Window Rock, Arizona

**Wednesday, February 5th, 9.00 a.m. - 12.30 p.m., 2.00 - 5.00 p.m.,
8.00 - 10.00 p.m.:**

- Reports — Indian and Metis Delegates
- Regional group meetings — Northern Region, Eastern Region, Southern and Western Region, Interlake Region, Urban Areas
- Address — **Guy Williams**, President of the British Columbia Native Brotherhood

**Thursday, February 6th, 9.00 a.m. - 12.30 p.m., 1.30 - 4.30 p.m.,
6.00 p.m.:**

- Regional group meetings continued
- Regional group meetings continued
- **Banquet** — Speaker — **Honourable J. B. Carroll**, Minister of Welfare, Province of Manitoba — Entertainment follows.

Friday, February 7th, 9.00 a.m. - 12.30 p.m.:

- Summary and Evaluation — **Ralph Staples**, Co-op Union of Canada
- Resolutions

Conference Planning Committee

Co-Chairmen S. J. Borgford, James Moor
Vice-Chairman Percy Bird
Secretary Lloyd Lenton

Club Members Panel On Indian Affairs

An hour-long barrage of questions about the Indian people was adroitly handled by three senior members of the Catholic Indian Study and Leadership Club of Vancouver at the December 3 meeting of the Parent-Teacher Association of Our Lady of Mercy school in Burnaby.

The three panelists — Kathy Wallace, 20, from Mount Currie, Leonard Bob, 20, from Sliammon, Powell River and Gabriel Jack, 22, from Friendly Cove, west coast of Vancouver Island — acted as "reinforcements" for club director, Kay Cronin, who was guest-speaker at the meeting.

Making the most of this opportunity to get personal views from young Indians, PTA members sought the panelists' opinions on a wide range of subject relating to Indian affairs, including the reserve system, Indian lands, class distinction, education and discrimination.

Miss Wallace is a stenographer at Junior Red Cross House in Vancouver, while the two young men, Leonard Bob and Gabriel Jack, both work in the Land Registry Office at the Court House in New Westminster.

Pastor of Our Lady of Mercy parish is Father Gordon McKinnon, formerly pastor at Chilliwack, BC, where he served a number of Indian missions.

OBLATE NEWS

Speakers Score Hits With Indian Club

Three speakers at recent meetings of the Catholic Indian Study and Leadership Club of Vancouver, representing widely different fields, have met with the kind of success which proves that Dale Carnegie hasn't the monopoly on "How to Make Friends and Influence People."

First is Harold C. Huggins, Director of Education for the Alcoholism Foundation of BC, who first spoke to the club in October and met with such a response that he was invited to give another talk the following month.

The two other speakers who have received "encores" from club members are Alfred T. Clarke, a member of the Catholic Lawyers Guild of BC, who conducted an extraordinarily helpful study-session on the Indian Act at the club's December 10 meeting; and Julie Paul, a club member who is totally blind.

Julie, who is 20 years old, gave a talk on her experiences at the Jericho Hill School for the Blind in Vancouver where she is a student. Blind since birth, she went to school for the first time at the age of 18, when she entered Jericho Hill. During these two years she has completed, all in braille, her provincial school studies from Grade 1 to Grade 8 and is now taking Grade 9 subjects. Next year she hopes to take a switchboard operator's course at CNIB headquarters in Vancouver.

During her talk, Julie also gave a practical demonstration of the braille language, using a panel of lights controlled by a keyboard by means of which she was able to illustrate to club members the various dotted signs used in the braille technique.

Julie's talk drew prolonged applause from her audience which only ceased when she promised to give another talk to the club at a later date.

BC Newsbriefs

• Lejac Indian Residential School in northern BC, long lacking proper recreational facilities, now boasts an indoor curling rink. The 150' x 20' rink was built by the boys at the school under the direction of their supervisor Brother James Callanan, OMI, who master-minded the project. Burns Lake Curling Club have donated a complete set of rocks for the new rink.

• Catholic Indian students in Vancouver have started a "Saturday Club", meeting every Saturday night at the home of Mr. and Mrs. Jan (Judo-instructor) Kuin, of St. Augustine's parish, for social and cultural activities. Their latest project has been to bake hundreds of cookies for distribution to all the Indian children who will be patients in the city's hospitals at Christmas.

OBLATE NEWS